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Two Ways to Know the Creator
From the Words of Ibn al-Qayyim

INTRODUCTION

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

AIMS AND OBJECTIVES OF THIS PAPER

This paper draws upon the words and statements of one of the Imaams of Salafiyyah, the Shaikhs of Islaam, Ibn al-Qayyim al-Jawziyyah in explanation of the existence of the Originator and Creator, the manner of acquiring knowledge of Him and how reflection upon the signs of Allaah in the creation leads to a better understanding of His Names and Attributes and increases a person Imaan – all in comparison to an innovated methodology that is spread today.

The paper consists of two passages in al-Fawaa'id in which the way of arriving at the knowledge of Allaah, the Originator and Creator is discussed. These passages have been divided into four excerpts to make easier reading and additional notes and relevant material has been added in order to aid comprehension.

BEWARE OF INNOVATORY METHODOLOGIES IN THIS REGARD[1]

It is important to understand that the materials in this paper are to be understood in their proper context. For the issue of the existence of Allaah is something that is so apparent and clear and so obvious that the Ulamaa of Ahl us-Sunnah are hardly known to have talked about it in depth in their works and writings. As the Messengers of Allaah said, "**What, is there any doubt about Allaah?**" (Ibrahim 14:10). So the issue is not really the existence of Allaah – since that is as apparent as the daylight, but it is the issue of knowing His Names and Attributes and His right to be worshipped alone. The real issue is the issue of Tawheed al-Asmaa was-Sifaat and Tawheed ul-Uloohiyyah specifically.

Unfortunately, many Muslims, both the learned and ignorant, have adopted a certain methodology in this issue which is extremely dangerous and which is spread within Muslim circles. This methodology requires that a Muslim "prove his faith" by way of reflection upon the creation of Allaah and to attain "certainty" by researching and investigating the natural phenomena in order to ascertain the "truthfulness" of the Islamic belief. And this methodology is *baatil*, and has elements of the Mu'tazilite doctrine and also is a way of leading Muslims to confusion, heresy and even disbelief – and refuge is from Allaah.

In particular, this methodology has been adopted by Abdul-Majeed az-Zindani of Yemen (amongst other modern-day Mu'tazilites) and is taught in his University of Heresy, Jaami'at ul-Imaan to Muslims[2]. Making the discussion of the "scientific miracle" of the Qur'aan or investigating and scientifically studying the natural phenomena into **the overall basis of the call to Islaam**, or giving an exaggerated emphasis to it and is a deviation from the Methodology of the Prophets. **It is even worse when it is made the basis of Imaan for Muslims(!!)**. And this is where the heresy of az-Zindani lies in that he has made the subject of Tawheed and Imaan to be almost synonymous with what is called the "scientific miracle" of the Qur'aan, bordering, if not wallowing in the ways of the Mu'tazilah, from certain angles. Az-Zindani teaches his book "Tawheed ul-Khaaliq" in his University of *Bid'ah* in Yemen.

Az-Zindani makes the most desired goal, especially in our times to be "...**tying the true realities [of the religion] with their evidences that exist in the creation**..." – and this is the basis of his work on Tawheed entitled, "Tawheed ul-Khaaliq", and then he makes this "**the knowledge of Tawheed, which is the basis of your religion**", and in reality this is but Tawheed ur-Ruboobiyyah, not Uloohiyyah. Az-Zindani defines Tawheed as "**the knowledge that is investigated into in order to establish and affirm [one's] religious beliefs with convincing rational and textual proofs**

[1] This section has been constructed by extracting and summarising various points from the book "as-Subh as-Shaariq 'alaa Dalaalaat Abdul-Majeed as-Zindaanee Fi Kitaabihi Tawheed ul-Khaaliq" by Shaikh Yahyaa al-Hajooree.

[2] For an excellent refutation of az-Zindani, his deviation and his war against Ahl us-Sunnah, refer to the book "al-Burkaan li Nasf Jaami'at il-Imaan" of Shaikh Muqbil bin Haadee al-Waadi'ee and also the excellent refutation of Shaikh Yahyaa al-Hajooree against him entitled, "as-Subh as-Shaariq 'alaa Dalaalaat Abdul-Majeed as-Zindaanee Fi Kitaabihi Tawheed ul-Khaaliq".

that put an end to doubts", and this is the basis upon which his book is built, being nothing but the repugnant madhhab of the Mu'tazilah, who innovated this *bid'ah* of intellecutally "proving" your faith. Then he adds to this and says, "**You know that the knowledge of Tawheed (i.e. as he has explained it) is fard 'ayn upon every Muslim male and female so that every Muslim can attain both satisfaction and contentment of the heart and intellect that he is upon the true religion**...". And he also opines, "**And from the proud aspects of Islaam is that it is built upon intellect ('aql), and it never asks its adherents to stiffen their capabilities of thought**...". All of this is from the aforementioned book of az-Zindani.

In reality, this type of knowledge that az-Zindani speaks of is most often the knowledge that involves speaking about Allaah without knowledge itself(!!).

Ibn Abil-Izz al-Hanafi said, "And for this reason it is correct the at the first obligation upon the Mukallaf (obligated) is to bear witness that none has the right to be worshipped except Allaah alone, not investigation, or beginning from the stage of doubt (shakk) which are the sayings of the Lords of blameworthy rhetoric (kalaam)." And these words are quoted by Ibn Abil-Izz al-Hanafi word for word from Ibn al-Qayyim in his "Madaarij us-Saalikeen".

As for az-Zindani's way then it is to assume doubt and speculation(!!) and then to attempt to remove it with his particular type of knowledge of Tawheed(!!). In the process az-Zindani has fell into many heresies and novelties, twisted and distorted verses of the Qur'an, praised the religions of the Jews and Christians (since many of his teachers are actually Jews and Christian professors and doctors of science), called for nearness to them and much more. For full details of this refer to the aforementioned book of Shaikh Yahyaa al-Hajooree.

It was necessary to provide this introduction to highlight the difference between what is sometimes discussed and alluded to by the Scholars of Ahl us-Sunnah such as Ibn al-Qayyim and Shaikh ul-Islaam Ibn Taymiyyah and between az-Zindani and his likes from those who give the intellect or scientific observation and experiment a place and a role that does not befit it, or which is out of place or context, or which is used for other than the true, desired objective.

For az-Zindani makes this novelty of proving one's faith with convincing rational proofs to be fard 'ayn upon a Muslim so that he can establish and affirm his Imaan and so that he can achieve both peace of mind and heart about his Imaan, whereas the Imaams and Scholars of Ahl us-Sunnah encourage reflection and observation upon Allaah's creation as a means to strengthen Imaan and take signs and lessons from all of that and to realise further how there is truly none worthy of worship except Allaah alone and to relate that to Allaah's Names and Attributes and to understand the creation in light of all of that.

The basis of Imaan does not require reflection and contemplation and intellectual proof for it to be established. Rather, one merely utters the Shahaadah with assent (tasdeeq) and his Imaan (i.e. Islaam) is correct and valid. As for az-Zindani's way then it encourages doubt and speculation and indulging in idle chatter – and indeed this is what the Scholars

and Students of Knowledge from Ahl us-Sunnah have observed from those who come out of az-Zindani's University – they are led to confusion and bewilderment, wal-Iyaadhu billaah.

It is also vital to understand here that az-Zindani has mixed truth with falsehood in his approach, and hence it is more confusing and difficult for the average person to understand his deviation and the inherent deviation found in the ways and practices of those who have adopted a methodology similar to his in the ways of giving da'wah. Since, from one angle a person sees what actually has a basis in the Qur'an, but it is mixed with something else, that is actually deviation and heresy.

The Qur'aan indeed encourages reflection and contemplation – but this is not necessarily to prove or justify or verify or ascertain one's faith or to merely acknowledge Allaah's existence and Ruboobiyyah, but to establish and affirm his Uloohiyyah.

Ibn Kathir said concerning the verse, "**Do they not look in the dominion of the heavens and the earth and all things that Allâh has created, and that it may be that the end of their lives is near. In what message after this will they then believe?**" (Al-A'raf 7:185), "[Meaning], do they not look at those who reject our signs in the dominion of Allaah and His ownership and control over the heavens and the earth and in whatever He has created so that they may reflect upon that, ponder over it and come to know that He is the one who has no equal, or like, and that it is the work of the One besides whom none is worthy of worship and sincere devotion. So as a result of this they may believe in Him, believe in His Messenger and repent and return to His obedience and abandon the various rivals (in worship) and idols and that they may beware that their final time has come ever near and that they might die and perish upon their disbelief, and so they advance to the punishment of Allaah and the severity of His chastisement."

Hence, the signs of Allaah in the creation are tied to His Uloohiyyah (His sole right to be worshipped) and any reflection and contemplation upon them is actually tied to understanding and acknowledging his Uloohiyyah. Unfortunately, the doctrine of az-Zindani and his approach and methodology, does not actually go beyond the Ruboobiyyah of Allaah when calling the non-Muslims to believe in the Qur'aan. For this reason, we see many of those whom he praises from his Christian and Jewish associates and teachers remaining upon their disbelief – thinking that the Qur'aan calls for a belief in an overall Creator and that they already affirm an overall Creator and that the Qur'aan – on account of its Scientific Miracle – is an amazing book and the Gospel and Torah are also amazing books and contain amazing things, so we are alright.

From another angle, the Qur'an also indicates that Allaah will show His signs to the disbelievers, those signs that in their own selves and in the horizons until it becomes clear to them that the Qur'an is the truth. Because az-Zindani has been involved in this practice of taking the Qur'aan to the disbelievers and soliciting their views on some of the natural phenomena touched upon in the Qur'aan, this hides his deviation from other aspects in this approach and methodology, since this action of his seems to have an apparent support from the Qur'aan. Underneath this is his deviation of wallowing in the Mu'tazilite way and

promoting this amongst Muslims and encouraging the “verification” of Islamic beliefs by scientific study and dependence upon the intellect, his promotion of the intellect as the basis of corroborating Islaam and other matters that have been outlined above. He encourages this amongst Muslims themselves, so that they are intellectually convinced of their faith.

Hence, it is necessary for the Sunni to be aware of all of what has preceded for mistakes in this area lead to a deviation from the Methodology of the Prophets in calling to Allaah and to His Tawheed, the Tawheed of Uloohiyyah that is, not the Tawheed of the Mu’tazilites and other strayers.

As for arguing with Atheists, then there is no doubt that a growing and large number of people from the lands of the Unbelievers entertain the belief of the absence of a supreme Creator and Originator. And calling them to Islaam requires that they come to believe in a Creator and Originator and then come to know of His Names and Attributes and know of the obligation to worship Him alone, by way of the Qur’aan and the Sunnah. One also must be aware that Atheism has many factors. It could be disillusionment with Christianity, or it could merely be out of arrogance and pride, or it could be due to belief in weird and wonderful theories such as the Evolutionary theory, or belief in other theories of the explanation for human civilisation on this Earth, all of which are merely theories, mere conjecture and playing with idle falsehoods, with no proof, nor evidence, nor sense nor justice.

It is important to bear in mind the above observations when reading the words of Ibn al-Qayyim below.

The materials below are intended to put “observation” and “reflection” within their proper contexts and to curb this great excitement with “the Scientific Miracle”, most of which is based upon conjecture and unfounded knowledge. This does not mean that there are no knowledge-based miracles in the Qur’aan and no-one denies them either. But the issue is the exaggeration in this regard, <u>and then using this as a primary methodology in inviting to Islaam and also in encouraging Muslims to “prove” their faith</u> – this is an error.

Hence, those who are infatuated with the “scientific miracle” of the Qur’an and try to seek out discussions of natural phenomena in the Qur’aan and their correlation with scientific data etc., need to take care and be careful and fearful of speaking about Allaah and His Book without knowledge.

IN SUMMARY

There is a difference between the two approaches discussed above and they are:

1. What can be found sometimes in the words of the Salaf, past and present (such as Ibn Taymiyyah, Ibn al-Qayyim Ibn Uthaimeen etc.) in relation to indications of intellectual proofs that can be used to indicate the existence of a Creator and attain some knowledge of Him, and which in fact have their basis in the fitrah. However, these proofs are not obligatory to know or to learn in order to establish one’s

Imaan or Tawheed, and being ignorant of them causes no damage or harm to one's Islaam, Tawheed or Imaan. Also what is found in the sayings of the Salaf that encourage reflection upon Allaah's signs in the Universe **in order to strengthen one's Imaan and knowledge of Allaah and to gain an understanding of how Allaah's Names and Attributes relate to the creation and how they relate to the commands and prohibitions**.

2. The Mu'tazilee madhhab of az-Zindaanee which encourages every Muslim to "prove" his faith intellectually and to arrive at "certainty" by rational proofs and "ease of mind" and "satisfaction of the heart" and other such states – all by way of intellectual proofs and rational arguments, and by way of the great "Scientific Miracle" and that this is the required and desired Tawheed, that every Muslim cannot be free of(!!) and that every Muslim must engage in the likes of this to avoid having "doubt" in his religion – and then teaching this as part of the curriculum on Tawheed (to Muslims!!).

So there is a difference between the two ways – though apparently, the ways and mechanisms behind them appear to be one. And one ought to be careful in falling into the extreme of az-Zindani and some of the callers (du'aat) of today in this regard, for this is a matter that is related to calling to Allaah and inviting to Him and to belief in Him and to the worship of Him and to His Tawheed. Hence, this is Ibaadah, and thus, one must be free of innovated approaches and methods in this regard.

And what occurs in this paper, is merely an illustration that some of the Salaf have alluded to some intellectual proofs or understandings that indicate the existence of Allaah, and that it is **sometimes** possible for a person to attain **some** knowledge of Allaah by way of reflecting upon His signs, and that such intellectual proofs and understandings may be used as arguments against those who deny Allaah, when it is appropriate to do so – and that all of this is in opposition to and different to what has been innovated into the arena of da'wah of exaggeration and extremism by the likes of az-Zindani and his Bankrupt Brethren.

The First Excerpt

The Imaam and Shaikh ul-Islaam, Ibn al-Qayyim said in al-Fawaa'id (p.31-32):

"The Lord Most High calls upon His Servants in the Qur'aan to come to know Him in two ways:

a) looking at [Allaah's] handiwork [in the creation]
b) reflecting upon His (recited) verses, contemplating over them

Hence, the first signs are observed and witnessed and the second signs are recited and understood.

As for the first type, then they are like in His saying, "**Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind.**" (Baqarah 2:164) to the end of the verse. And His saying, "**Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding**." (Aali Imran 3:190). And this occurs frequently in the Qur'aan.

As for the second type, then they are like in His saying**, "Do they not then consider the Qur'ân carefully?**" (An-Nisa 4:82). And also His saying**, "Have they not pondered over the Word (of Allâh)?**" (Al-Mu'minun 23:68). And also in His saying, "**(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember**." (Sad 38:29).

And this also occurs frequently in the Qur'aan.

As for [all] of the *maf'oolaat*, (the) handiwork [in creation], then they give evidence to the actions [that are performed upon them], and actions [in turn] give evidence to attributes (sifaat). For that [object] which is made (*maf'ool*) gives evidence to the performer of the action(s) [that brought it about]. And this in turn necessitates the existence (**wujood**) [of the performer of the actions], his power (**qudrah**), will (**mashee'ah**), and knowledge (**ilm**).

And this is due to the impossibility of the occurrence of any action - that is performed by choice - from a non-existing thing or from something that exists but has no power, life, knowledge and will.[3]

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[3] **BENEFIT 1: ATHEISM IS ONE OF THE GREATEST OF CONTEMPORARY FALSEHOODS**

In what has been stated by Shaikh ul-Islaam Ibn al-Qayyim above is a far-reaching and decisive proof against the Atheistic [and Evolutionary] argument. And in illustration of what has been stated by Ibn al-Qayyim we say: If an Atheist was to pick up any everyday object [or take any natural

phenonomen or process] and to reflect for a few short minutes, perhaps the reality of a "Creator" may become clear. Let us take a book for example.

Firstly, this object, in and of itself and its mere existence, is proof in and of itself of the one, or the thing, or the being that brought it about, or was responsible for bringing it about, in its physical, tangible form. There is no way that the common-sense of any human, whether he lived 3000 years ago in the remote lands of Saharan desert or in contemporary times in the Amazon jungle or in down-town New York City or even if someone lived 1000 years from now can deny this. The most basic element of reasoning indicates that this deduction is true and is valid for any item, object, thing or being, animate or inanimate, man-made or otherwise.

Secondly, the physical appearance of this object, in and of itself is proof, in and of itself, that it has gone through a process or numerous processes, and has been subject to a calculated, devised, organised, intelligent plan, before it came into being or its current physical state. And hence all of this gives evidence to various "actions" that were performed in order to bring this object into its current physical state. Either these "actions" were random actions occurring by chance, or they were calculated and devised. Common sense and even scientific principles cannot accept that something that is disordered turns into what is ordered by mere chance and randomness.

Thirdly, the above two deductions, which are universally valid, akin to common sense, tied to reason and sanity, and which are rejected only due to arrogance or insanity, indicate 1) the existence of the entity or being which was responsible for the object in its current form (in our case, a book) and 2) the various attributes of this entity which brought it about and made it complete. Those attributes which are known by necessity and common-sense, include:

a) **Knowledge:** the entity that was responsible for this "book" must have knowledge of a whole variety of different disciplines. E.g. publishing, laminating, printing, binding, cutting, formatting and so on. However, it will often be the case that there are many entities who collaborate in order to complete this handiwork, and they all have knowledge of their own respective disciplines. For example, the content of the book is the responsibility of the author who has specialised knowledge of the subject. Then the publisher, then the printer and so on. So the "book" indicates the presence of a whole variety of different sciences and disciplines.
b) **Power or Ability:** the entity that was responsible for this "book" must have had the power or ability to perform this "work".
c) **Will:** the entity that was responsible for this "book" must have had a will, in order to choose to embark upon this "work" in the first place, in the particular manner it did, and to produce the end product in the way that it is.

In addition to the above three essential attributes, it is also possible, by reflection, to deduce other attributes and qualities of the "entity" that was behind this "handiwork". For example, the subject content of the "book" in our example, illustrates the intent or purpose of the entity in deciding to either write or publish the "book", and we can continue in this manner until we gain more and more information about the "entity" that was responsible for this handiwork. And in light of this, explanation by random chance is ruled out as an explanation. Since randomness does not possess "knowledge" or "will" (by its very nature it cannot!).

The above reasoning is universally valid, and can be applied by anyone, at any time, in any place or location, with any object, animate or inanimate. And it is the most conclusive evidence of a "Creator". **And any other form of reasoning or explanation to deny the existence of a "Maker" will always**

a) **be mere conjecture built upon supposition, that is theoretical speculation**
b) **or built around a significant level of chance occurrence**,
c) **or based on emotional arguments rather than logical ones**
d) **or based on bad personal experiences**.
e) **or based around one's inability to see or find explanations for certain external realities apart from the ones that are constructed upon by what is found in points a) to d) above.**

Then there is in the (huge) diversity and the distinct and special features of the *maf'oolaat* (all of the things around us) what gives evidence to the will (iraadah) of the Doer, and that his action is not something which occurs by nature (without choice), in the sense that it only occurs once and then does not recur[4]..." End of First Excerpt from Ibn al-Qayyim.

So there is no doubt about an Originator and Creator. Refer to the section "Additions to the First Excerpt" which occurs further below. And this form of argument which refutes the involvement of chance occurrence is discussed further below, and is also something that the Scholars often allude to.

And in the Qur'aan, Allaah invites mankind to reflect upon his Handiwork and for them to realise that this Handiwork indeed indicates with absolute certainty, the existence of their Creator and Maker, and whom they are obligated to acknowledge and to worship.

[4] And this is also a point that contains a refutation of the theory of Evolution which asserts that the diversity in the creation is the result of random and chance mutations that have taken place over time and which have led to the emergence of new species or the evolution of new species. And all of this is falsehood, since the basis of this theory falls back upon chance – regardless of how scientific and wonderful and palatable and plausible the arrogant and stubborn Evolutionists may present their data. And nothing intelligent and complex is created by chance...let the arrogant deniers synthesise the wing of a fly, by random mutation and random chance occurrence...if they speak the truth.

Lessons From The First Excerpt

What has been alluded to by Ibn al-Qayyim by way of a few words can be expanded upon by the following:

The Rational Proofs[5]

The First: The Intellectual Possibilities Do Not Exceed Three In Number
Anyone who does not affirm the existence of Allaah (i..e. the Creator) and his Lordship over the Universe then it is possible to summon the evidence against him such that he will have no option but to submit to it, or otherwise, to leave all sense of intelligence and to instead enter into madness and a corrupted nature. So it is said to the one who rejects this:

All things which are possible and in existence do not fall into any other than one of three matters:

1) **Either all of the created things came into existence themselves, by mere chance, without any Originator and Creator**. And this is impossible, and the intellect firmly rejects and refutes this, by necessity. And it is also known with certainty that anyone who thinks this then he is closer to madness than sanity and soundness of mind. This is because every sensible person knows that it is not possible for something to come into existence without something to bring it into existence or an originator. Hence, every occurrence or thing or matter requires one to bring it into existence. There is no way to reject this. The existence of a thing without an originator is impossible and is but mere falsehood, by way of both sensory perception and natural instinct.
2) **Or all of the complex, created things came into existence and created themselves**, and this too is impossible by necessity of intellect. Every sensible person is resolute that a thing cannot bring itself into existence, and nor create itself. Since, prior to its existence it is non-existence, hence how can it be a creator of itself?
3) Or all of the created things, in their totality, the highest and lowest of them, by necessity have an Originator who is in control of the affairs of creating, owning and regulating, and that is none other than Allaah the Mighty, the Creator of everything, the one who regulates and disposes of all matters, the controller of all affairs. It is for this reason that Allaah the Most High mentions this absolute rational proof**, "Were they created from (or by) nothing or were they themselves the creators?**" (Tur 52:35). And this is why Jubair bin Mut'am was affected by it greatly when he heard the Prophet (sallallaahu alaihi wasallam) recite it. He (radiallaahu anhu) said, "I heard the Prophet (sallallaahu alaihi wasallam) recite in the Maghrib prayer, the Surah

[5] The materials in this section have been extracted and modified from the PhD thesis of Saeed bin Wahf al-Qahtaanee, "al-Hikmah Fid-Da'wah Ilallaah" (p.348-356). Additions and clarifications have been added to the text. One may also refer to Shaikh Ibn Uthameens explanation of "Aqeedatul-Waasitiyyah" of Shaikh ul-Islaam, to see a corroboration of what has been included in this section (refer to 1/56-57 of his Sharh).

NOTE: Sa'eed bin Wahf al-Qahtaanee is other than Muhammad al-Qahtaanee, the well-known Qutubee, who slandered and reviled the Madinan Mashaayikh when they exposed the Qutubiyyah.

of Tur, and when he reached this verse, "**Were they created from (or by) nothing or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?**" (Tur 52:35-37), and my heart almost flew." (Reported by Bukhaaree, Kitaab ut-Tafseer) and in another narration, "And that was the first time that Imaan (faith) settled in my heart." (Reported by Bukhaaree, Kitaab ul-Maghaazee).

Hence, by necessity the creation has a creator, and any "manufactured thing" has a "Manufacturer" and this matter is known by all persons of sound intellect.

The Second: Non-Existence Does Not Create Anything
And this is also what is known by sound intellect and sanity of mind, namely that a non-existent thing does not create anything. Since what is non-existent cannot create by necessity. And when the intelligent person reflects upon all the affairs in the creation which arise and occur, not having been in existence prior to that time, such was what occurs in humans and animals, and also in the weather, the night and day, and also from the sun, the moon, the planets and stars, and also the sum total of all occurrences that take place on a daily basis, upon the land, within the sea, in the sky, amongst the people, between the animals and so on, then the sound intellect will be resolute that all of this was not brought about by a non-existing thing, that is from nothing and by nothing. Rather it is from the handiwork of Allaah the Most High.

The Third: (Mother) Nature Does Not Possess Power (To Create) And One Who Does Not Have Something Cannot Give It To Others
It is universally agreed by all sane persons with soundness of intellect and firm mental constitution that a person without wealth is not sought for wealth and an ignorant person is not sought for knowledge, since one who does not possess something cannot give it.

Hence, whoever claimed that nature created him or created anything for that matter then he has opposed the intellect and opposed the truth, has lost mental constitution and is turn, deserving of a mental institution. This is because everything in existence points to the fact that its Creator has knowledge, wisdom, and sustains and provides, guides and protects and shows mercy. That he is unique and alone (in his dominion). As for "nature" then it does not have power over even an atom.

Humans have knowledge, will, power, ability and yet they are not capable of even creating the wing of a fly, "**O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought**." (Al-Hajj 22:73)

So when it is the case that humans are incapable of that, then "nature" as a whole and as an entity, which neither sees nor hears, neither has knowledge nor capability, is hardly capable of that either.

Hence, it is required by sound intellect that the Originator and Creator have all the qualities of perfection, in absolute terms, in the sense that he a) is independent and free of need of all that is besides himself b) is the first, who has no beginning c) is the last who has no end d) is not restricted or confined by time e) or by place f) is able, capable over what he wills g) and is knowledgeable of every single matter, what occurred, will occur, and if what has not occurred did occur, how it would have occurred.

And all of these special characteristics are only befitting for a Creator, perfect in every single respect, and this necessitates the falsehood of the saying of the Materialists, since material and any physical essence, part or whole, cannot be described with any of that!

The Fourth: Random Chance Does Not Have Control Over Life

And the Atheists believe in chance occurrences and that all of the created things arrived at the state that they are currently in by way of mere chance, and not by intent, will, and control.

So it is said to such ones, "From where did this world and universe derive its order and perfect arrangement? How can all of that be ascribed to mere chance and mere guesswork? And how did all those individual parts (atoms, cells etc.) come together, become parts of other organisms, knowing exactly where their designated positions and what their defined roles are by mere chance?"

The example of such a one is just like one who claims that the Webster's dictionary was created in book form, in perfect alphabetical order, by a random explosion in a factory. Or like one who throws millions of individual letters into a large box, shakes it about and after many attempts (shakes and re-shakes) he finally pulls out the Encyclopaedia Britannica. Surely, the one who attempts to explain away the universe and all that is in it, of great complexity and craftsmanship is a lunatic, and the sooner he sees a psychiatrist the better.

Allaah the Most High said, "**What! Can there be a doubt about Allâh, the Creator of the heavens and the earth?**" (Ibrahim 14:10).[6]

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[6] **BENEFIT 3: THE FUTILITY OF THE EVOLUTIONARY RANDOM SYNTHESIS MODEL**

And it is here that we reveal the sophistry of the Evolutionists when they attempt to use their model of random synthesis to prove that something meaningful and orderly can be created by mere chance. Often this takes the form of a computer program which selects letters by some form of random algorithm. It is allowed to run creating a sequence of letters, which are continuously changed and replaced until a "match" is found. That is when it corresponds to a word in the English language or found in the dictionary and which is at least, for arguments sake, 6 letters long. This model is fundamentally flawed and it instead proves the existence of a Creator rather than what the Evolutionists intend by it. This is because their model assumes the pre-existence of that which gives meaning and concept to the word that is randomly generated. To illustrate this, imagine the word that was randomly generated was "monkey". Now the sequence of letters in this word "monkey" only mean monkey because someone or something has made this sequence of letters correspond to and indicate that particular animal which we know to be a monkey. And this is likewise for all abstract and non-abstract nouns, and also verbs. In other words, the model assumes the pre-existence of some form of intelligence which has given meaning and sense to terms and words. It

The Fifth: Rational Debates

And this is illustrated by the famous incident involving Abu Haneefah (d. 150H) in which he debated with some Atheists. They said to him "What is the proof for the existence of a Maker?" He asked them: "What do you say about someone who tells you that he had seen a loaded ship without a captain and a crew amidst a raging storm, but sailing well towards a safe harbour [thereby saving itself]? Do you intelligently accept this?" They said: "Our reasoning cannot accept this". Abu Haneefah then commented: "If your reasoning does not accept the story of a ship without a leading crew, then how do you accept a whole universe with all its varied conditions and complex nature running without a Creator in full charge?" (Dar' at-Ta'aarud al-Aql wan-Naql 3/127).

The Sixth: The Origin of Causes

Outward reality and a sound intellect bears witness to the fact that ever since a human opened his eyes (from birth onwards), he has never observed any occurrence except that it has a cause, and likewise never has he witnessed something newly brought about, except that it has an originator. And on account of this continued observation throughout the passing of his life, this becomes a true reality which sound intellect cannot oppose. It is only refused and rejected by an defunct intellect or one that is at the very least, deficient. **And such a one is like the example of a child who breaks a mug or a plate and then says, as an excuse, "it broke itself"(!!).** And this example indeed illustrates the furthest limits of the intellect of an Atheist, one who says, "it created itself" or "it was created from nothing" or "it was created by nothing" and so on.

And it is reported that a Bedouin, when asked for the evidence of the existence of a Creator, stated, "The dung of a camel gives evidence for (the existence of) a camel and tracks in the ground indicate the existence of a traveller. The heavens have adornments (of the stars), and the Earth has tracks (i.e. pathways), the seas have waves, the night is darkness and the day is illuminated. Does not all of that give evidence for the Lateef (Most Kind and Courteous) and Khabeer, (All-Aware)." (Riyaadh un-Naadirah p.257).

As for the claim of the Atheists that if everything has a cause or an originator, then what brought Allaah into existence? And this question is out of place and does not arise, logically. This is because the Atheist's mind has thought of this question because he has analogised between the creation (and the rules and principles by which it is governed and maintained) and between the Creator and Originator who brought the creation into

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also assumes the existence of those entities, abstract or concrete, which are identifiable by the word that has been randomly generated(!!).

If the model was a representation of the true realities – as viewed by the Evolutionists - then no matter what word was produced, it would actually be meaningless, because, in the evolutionary model and time scale, what we could call "intelligence" or "intelligibility" or "language" would not exist, such that a particular sequence of letters could be identified with abstract or concrete nouns! Hence, this model is but an illustration of the existence of a Creator who creates, forms, fashions things and gives meanings, roles, and attributes to them. Linked to this particular issue is the devolution of language, however this is not the place for this discussion, but this discussion of the devolution of language also completely destroys the Evolutionary Theory.

existence. The two are totally different. And hence, the question does not even arise in the first place. In the creation, everything has a cause, because that is the way Allaah has designed it, and He is the originator of all those causes. So for example, the rain causes the soil to be enriched and causes the herbage to grow, but the clouds gave rise the downfall of rain, and the wind itself was responsible for the clustering and formation of the clouds, and it was from the sea and the effects of the sun that the clouds were first made to come into being. So now we have two external entities to the rain. The sun and the wind. What causes wind, and what brought the Sun about. And so on, we can make this analysis for everything and for the way in which the creation and the phenomena therein work. However, in every single case we will eventually come to the situation where we cannot work our way any further back without affirming the existence of an Originator and Creator, one who is the first, without a beginning and the last without and end. One who is not created, but He himself is the Creator. And at this stage we would merely go back to the first point in this section, namely that the intellectual possibilities (for the explanation of existence) do not exceed three in number.

The Seventh: Reflection Upon the Creation Indicates Some of the Qualities of The Creator

And everything that we see around us is indicative of "knowledge", "power" and "will" as has preceded above – alongside "wisdom".

And a most apparent example of that is the creation and development of a human and the very complex processes involved, the various stages that are traversed by the developing embryo and its final completion into a fully-fledged human being. And this theme is touched upon extensively in the Qur'aan as a reminder to mankind of his origin and as an enumeration of the various benefits and favours bestowed by Allaah, and His great Craftsmanship and Skill, and His perfect and complete knowledge and His great wisdom and so on.

Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Muhammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He, Who produces for you fire out of the green tree, when behold! You kindle therewith. Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is! So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned. (Ya-Sin 36:77-83).

And in what follows in our Second Excerpt is a detailed explanation of this point.

This then is a small selection of the rational proofs which indicate the existence of a Maker and Creator, an Originator and Controller – and they are far-reaching, decisive, conclusive and cannot be denied save by a deficient intellect.

As for the arguments adduced against the existence of a Maker, then they are flimsy, more so than the house of a spider, and anyone who understand well what has preceded will be able to render them futile in the simplest of ways and with conciseness of speech!!

The Second Excerpt

Continued Ibn al-Qayyim:

"...And what exists (in the handiwork, *maf'oolaat*) of the various facilitating comforts, underlying reasons (behind occurrences), and praiseworthy objectives and goals (within the creation) gives evidence to the wisdom (*hikmah*) of (the Creator) the Exalted.

And what exists of the various benefits, aspects of benevolence and kindness, and goodness – then all of that gives evidence to His mercy (*rahmah*).

And what exists of the sheer power, brute-force (in the natural phenomena), vengeful (acts and occurrences) and punishment (of whole tribes and nations) gives evidence to His anger (*ghadab*).

And what exists of ennoblement, conciliation (between the people), and providence gives evidence to His love (*mahabbah*).

And what exists of belittlement, humiliation (of people and nations), distancing them (from Himself) and abandonment (of them) gives evidence to His hatred (*bughd*) and dislike (*maqt*).

And what exists of the initiation of something from its state of complete deficiency, weakness and then its subsequent transformation into completion and perfection gives evidence for the occurrence of the Resurrection (for Judgement).

And what exists of the various states (and stages [of development]) of plants and animals and the flowing of the waters [that revive and bring to life] is evidence to indicate the plausibility of the Resurrection.

And what exists of the emergence of the effects of mercy and the bestowal of favours upon his creation, gives evidence to the correctness of the Prophethood.

And what exists of the various aspects of perfection (in the handiwork of Allaah), which if absent would have rendered it deficient, gives evidence that the one who bestowed these elements of perfection is more deserving of them Himself..." End of second Excerpt from Ibn al-Qayyim.

Lessons From The Second Excerpt

Then in what Ibn al-Qayyim has mentioned, of the various qualities and attributes that are affirmed for the Originator and Creator by way of reflection and contemplation upon the creation and what is to be found therein, are a few points to be noted:

The First: A confirmation of what has already preceded in that "... there are amongst the Attributes of Allaah those **which can be sometimes known and recognised by the intellect**, such as knowing that is "knowing", that he is "able" and that he is "living", just as He directed to this in His saying, "**Should he not know who created?**" (Mulk 67:14).... And likewise, "love", "pleasure", "anger" can be affirmed by the intellect, likewise His ascendancy and highness above the creation, and His being distinct from it are amongst those matters that can be known by the intellect..." as stated by Shaikh ul-Islaam Ibn Taymiyyah (at-Tadmuriyyah, p..149). Hence, the intellect – when used properly and soundly – can guide to **some knowledge** of the Creator. However, **to arrive at this knowledge in this manner and to employ this is as a methodology in itself is incorrect**, since the basis with respect to Allaah's Names and Attributes is that they are restricted to text from the Book and the Sunnah. And this is where the error of some of the People of Innovation lies in that they have made the basis of their knowledge of Allaah to be what can be proven by the intellect, and then they have made this into a methodology. What is being illustrated here is that it is possible for sound intellect to recognise some basic Attributes of Allaah, and that Allaah has made this a part of the Fitrah, but this in and of itself is not the basis of the knowledge of Allaah. And it is here that the likes of the Mu'tazilah and Ash'ariyyah and others strayed and caused to stray.

The Second: A refutation of what is often used by the Atheist's as an argument to deny the existence of the Creator. And that is their claim that there is no justice and mercy upon the earth and for its inhabitants, and that the huge amount of suffering and death, by way of natural disasters and diseases and so on can never be the way of one who is supposed to have created His servants – only to then destroy them.

And the answer to this is that the Atheistic argument always utilises only a few external perceptions to the exception of many others, which if included would give an altogether different picture.

In what Ibn al-Qayyim has illustrated above, there is enough signs in the Creation to indicate the huge favours and benefits that humankind enjoys, the great comforts they are afforded and the abundant pleasures they delight in. If one was to reflect upon them, one would become exhausted, and still not have been able to enumerate even a minute fraction of them. As Allaah says, "**And if you would count the graces of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.**" (An-Nahl 16:18).

Hence, it is unjust to take what one sees of suffering and punishment and use that as an excuse, **and we say an excuse**, not an argument, we say an excuse, in order to deny the Creator. This is because this particular argument is an emotional one, not a rational one,

and it illustrates the inability of the Atheist to understand the various attributes and qualities that the Creator is characterised by - all of which are an indication of His perfection and grandeur and might and the traces of which can be readily observed. So the Creator punishes and also forgives, He has awesome power, and also has abundant mercy. And all of that is exhibited in accordance with His wisdom. And everything that occurs, then it is all from His perfect knowledge, wisdom and justice. Yet the Atheist, in his ignorance, does not appreciate and nor recognise that, and this is because – due to the simplicity (or over-complexity) of his intellect – he does not acknowledge the overwhelming evidence for an Originator and Creator, and then based upon his limited experience upon the earth for the duration of his short life, he makes analogies and ascribes to the Creator the deficiencies of what is in the creation.

The Third Excerpt

Ibn al-Qayyim continued:

"...Hence, the handiwork (of Allaah) is amongst the things that give the clearest of evidences to His Attributes and to the truthfulness of that which the Messengers informed about him. The handiwork of Allaah bears testimony to the truthfulness of the signs (*aayaat*) that are heard and indicate the [appropriateness and correctness] of seeking evidence in the signs in the handiwork (of Allaah).

The Exalted said, **"We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'ân) is the truth**". (Fussilat 41:53)

Meaning that the Qur'aan is the truth. So he has informed that He will surely show them from the signs that are observed and witnessed what will make clear to them that His signs (verses) which are recited are true..." End of excerpt from Ibn al-Qayyim.

Just like the intellect points to the existence of an Originator and Creator, then the truth of the information brought by the Messengers (concerning the Creator) is known by what the sound intellect and fitrah arrives at of knowledge of the Creator and the obligation to submit to Him by way of observation and reflection. This is why a fair portion of the Qur'aan contains a description of some of the great natural phenomena and calls for deep reflection and contemplation over these signs. Themes such as the origins of the universe, cloud formation and rain, the development of the human embryo, the mountains and their role, the formation of night and day, the rotation and spherical nature of the earth, and much more are touched upon.

And with the passing of time, as humankind advances in knowledge and its capability of studying what is around it in the natural world, the signs of Allaah in the creation, in the heavens and in the earth are uncovered and realised and understood – all of which direct to Him and His Creatorship and His Uloohiyyah. It is for this reason that Allaah summon people of understanding to reflect and pay heed, "**Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding**." (Aali Imran 3:190), "**And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen**." (Ar-Rum 30:23). "**Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). An insight and a Reminder for every slave turning to Allâh (i.e. the one who believes in Allâh and performs deeds of His obedience, and always begs His pardon). And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.**" (Qaf 50:6-9).

And all of this knowledge points to the correctness of that which the Messengers brought, namely the belief in one supreme Creator (Rabb) and Deity (object of worship, Ilaah), who brought into existence the creation, not in mere idle-play or for a pastime, **but for a purpose**. For, if the smallest of cells has its place and a designated purpose, and even the most basic of human-manufactured objects has a purpose, then it is but foolishness that humankind itself does not have a purpose and an end-goal.

"**And We created not the heavens and the earth, and all that is between them, for mere play**." (Ad-Dukhan 44:38). "**Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?**" (Al-Mu'minun 23:115). "**Do they not think deeply (in their ownselves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord**." (Ar-Rum 30:8). "**And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!**" (Sad 38:27).

Ibn Al-Qayyim (rahimahullaah) says: "So it is not befitting for Him (Allaah) to leave His servants without a purpose, neglected; without teaching them what will benefit or harm them in their daily lives and in the Hereafter. This would be an injustice to His Ruboobiyyah[7] and ascribing to the Exalted Lord that which does not befit Him".[8]

He also says: "Whoever gives the name Ar-Rahmaan (The Most-Merciful) its due right knows that it necessitates the sending of messengers and revealing of books greater than it

[7] Ruboobiyyah: A term denoting the absolute sovereignty and kingship of the Originator and Creator, Allaah over the heavens and the earth and whatever is between them. The verb 'rabba' (and the noun rabb, translated as Lord) is derived from it, meaning: 'to nurture, to bring to fruition, to create, own and regulate, control and bring together all the elements necessary for the existence and well being of something or somebody'. It has three aspects to it: *Khalq* (creativity): Allaah by Himself makes everything from nothing; *Mulk* (possession): Allaah, by Himself owns everything; and *Amr* (administration): Allaah by Himself, controls, directs everything that He creates and all that He owns. Some of the proofs for these are:

He (Allaah) has the <u>creation</u> and His is the <u>command and administration</u>. Blessed be Allaah the <u>Rabb</u> of all the worlds [A'raaf 7:54]

Allaah is your Rabb. He <u>owns everything</u> and those whom you call upon besides Him do not own even the white stringy-strand on a date-stone (such a minute possession) [Faatir 35:13]

Some of Allaah's Names are related to His Ruboobiyyah and are more specific than the name ar-Rabb. For example: ar-Razzaaq (the Provider), al-Muhyee (the One Who Gives Life). Likewise their are certain actions which are related to His Ruboobiyyah and are more specific than the name ar-Rabb. For example: sending down the rain, splitting the seed, giving someone honour or lowering someone, guiding and misguiding etc.

[8] Al-Madaarij us-Saalikeen of Ibn al Qayyim (1/31)

necessitates sending of the rain, causing the herbage to grow and bringing out the seed (from the ground). (Mankind's) dependence upon Allaah's Mercy for that from which life is obtained by the hearts is greater than (mankinds) dependence upon Allaah's Mercy for that by which the bodies obtain life".[9]

And this is why in the signs of Allaah that are observed and witnessed there is an indication of the truth of what is called to by the signs of Allaah that are heard and recited – that is an acknowledgement of the Originator and Creator, His Names and Attributes and His right to be thanked and worshipped – in its comprehensive sense – with the heart, tongue and limbs – and the shunning of all what is worshipped besides him of tangible and abstract entities. And this is the Tawheed that the Messengers called to, and for which the Books were revealed.

"**O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers**." (Al-Baqarah 2:21-24)

And this is the purpose and objective for which mankind was created, not the mere belief in a overall supreme Creator, but the singling out of the Creator, Allaah Most High, with all forms of worship, whether the actions of the heart (love, fear, hope, apprehension, reliance etc.), those of the tongue (remembrance, supplication) and those of the limbs (prayer, sacrifice etc.). And it is for this reason that the signs of Allaah that are observed and witnessed are evidence against the Pagans and the Disbelieving Jews and Christians and not an evidence for them in their affirmation of a Creator.

Ibn Kathir said concerning the verse, "**Do they not look in the dominion of the heavens and the earth and all things thatAllâh has created, and that it may be that the end of their lives is near. In what message after this will they then believe?**" (Al-A'raf 7:185), "[Meaning], do they not look at those who reject our signs in the dominion of Allaah and His ownership and control over the heavens and the earth and in whatever He has **created so that they may reflect upon that, ponder over it and come to know that He is the one who has no equal, or like, and that it is the work of the One besides whom none is worthy of worship and sincere devotion**. So as a result of this they may believe in Him, believe in His Messenger and repent and return to His obedience and abandon the various rivals (in worship) and idols

[9] Ibid. (1/32)

and that they may beware that their final time has come ever near and that they might die and perish upon their disbelief, and so they advance to the punishment of Allaah and the severity of His chastisement."

And this is what is desired from the signs of Allaah that are witnessed and observed, not what is desired by the various innovatory methodologies that have arisen and which but seek common platforms between the Muslims and the Disbelieving Heretics from the Jews, Chrisitans and others, by simply affirming that there is a Creator...

The Fourth Excerpt

Ibn al-Qayyim continued:

"...Then He informed that His own testimony is sufficient [to indicate] the correctness of His communication by way of the various signs and evidences He has established to indicate the truthfulness of His Messenger.

For the signs (aayaat) are witness to His truthfulness, and He himself is witness to the truthfulness of His Messenger by way of His signs (aayaat).

Hence, He is the one who is the witness and He is the one who is witnessed. And He is the evidence and the one that the evidence attests to. Thus, He is evidence in His own right, for His own self, as has been said by some of the cognisant ones ('aarifeen), "How can I seek evidence for the one who is evidence for everything (else)?" For whatever evidence you seek for Him, then His existence is more evident than the evidence itself[10]. It is for this reason that the Messengers said to their respective peoples, "**What, is there any doubt concerning Allaah?**" (Ibrahim 14:10). For He is more well-known, than any known thing, and more evident than any evidence. In reality, things are known by Him, even though He is known by way of them, and by way of the deduction (of knowledge of Him) from his actions and judgements." End of excerpt from Ibn al-Qayyim.

[10] I.e. in light of what has preceded.

The Greater Understanding

It is appropriate to conclude the Fourth Excerpt with the following words of Ibn al-Qayyim, which actually illustrate the purpose and objective of this whole discussion of attaining the knowledge of Allaah. He (rahimahullaah) said:

"..And due to this, knowledge (ma'rifah) of Allaah has two vast doorways: **The first:** reflection and contemplation over all of the verses of the Qur'aan, and attaining a specific understanding (of them) by way of Allaah and His Messenger. **The second:** Reflecting upon His signs that are observed and witnessed, and contemplating over His wisdom (hikmah) therein, His power (qudrah), His kindness (lutf) and benevolence (ihsaan), His justice ('adl) and His establishing justice with the creation.

And the combining of all of that leads to understanding (fiqh) of the meanings of His Beautiful Names and Lofty Attributes, and their perfection, and His being singled out with all of that. Also, [an understanding of] their relation to the creation (i.e. the judgements and will of Allaah in the creation) and the command (i.e. the judgements and will of Allaah with respect to the Sharee'ah). Hence, a person becomes a faqeeh (one who understands [the underlying wisdoms]) of His Commands and Prohibitions, a faqeeh of his Decree and Pre-determination, a faqeeh of His Names and Attributes, a faqeeh of His judgement pertaining to the religion and sharee'ah and the judgement relating to the creation and pre-determination, [as Allaah says] "**And that is the bounty of Allaah, He gives it to whomever He wills, And Allaah is the possessor of great bounty**..." End of quote (al-Fawaa'id p.221)

Hence, the reason for contemplation and reflection is to unite this knowledge with the Names and Attributes of Allaah such that a person becomes a faqeeh of the Names and Attributes and of the Sharee'ah and of the Commands and Prohibitions and the judgement of Allaah, that of the Sharee'ah and that which is operative in the governing of the Creation, **and this is the desired goal behind reflection and contemplation**.[11]

And all of this is in opposition to the orientation of az-Zindani and his likes, who encourage reflection and contemplation and resorting to the intellect in order to arrive at intellectual certainty in one's faith and to prove one's faith rationally and the likes. There is a difference, between what az-Zindani promotes and encourages, and between what is actually desired and required by the texts of the Book of Allaah.

[11] Pay careful attention to this note.

Closing Remarks

There is a difference between the Mu'tazilite way of thinking of az-Zindanee and company and between what is actually desired from the reflection upon the signs of Allaah that are observed and witnessed. To az-Zindani, it is obligatory upon every Muslim to arrive at "certainty" about this faith and to prove his faith rationally and intellectually, such that no doubt can enter into it. This is the desired Tawheed to him and it centres around the "Scientific Miracle" of the Qur'aan for the most part to him.

Though az-Zindani has taken aspects in which truth is contained (that is reflection upon Allaah's signs and the likes), they are actually made to fit in with his overall orientation, which is Mu'tazilite in origin. As has been stated before, all innovatory methodologies have something of the truth in them, hence, the reason why many fall prey to these methodologies.

The mind-set that is created by az-Zindani's doctrine is that a Muslim must be free from doubt and speculation about his faith. This causes many individuals – when they interface with non-Muslims – to exaggerate in the so-called "Scientific Miracle" and when they approach Non-Muslims to give da'wah, their primary method is to resort to this discussion of the "Scientific Miracle", and often this includes speaking about Allaah's book, and interpreting it, without knowledge and without guidance and without light and refuge is from Allaah. And often if an intelligent and shrewd kafir is being invited, he may be able to overcome the ignorant Muslim, cause confusion and doubt, and refuge is from Allaah.

So the ignorant Muslim goes back and then tries to find further correlation between scientific data and the texts of the Book and the Sunnah and so on hoping to impress the one who he is calling. And this approach has become widespread and has become the basis of all da'wah work to some people, and hence the great inherent danger. In reality, it is only something that encourages doubt in ones' Imaan and also excessive speculation and speaking without knowledge.

It is possible to invite Atheists by using rational proofs, and most of these proofs have their basis in exploiting what remains of the fitrah in the person that is being called. And most of these approaches have been alluded to in this discourse, along with their proper contexts and confines. However, the objective behind all of this is to lead a person to the Uloohiyyah of Allaah and to knowledge of His Names and Attributes.

The purpose behind reflection and contemplation upon the signs of Allaah that are observed and witnessed is to appreciate and acknowledge Allaah's Uloohiyyah and to gain and understanding of how Allaah's Names and Attributes relate to the Creation and how the meanings of Allaah's Names are "operative" in the creation, and how all of that is tied to the commands and prohibitions and so on, as Ibn al-Qayyim has alluded to. So here, a person becomes a faqeeh of the religion, of the Sharee'ah. But as for the way of az-Zindani, then by it, a person becomes a faqeeh of scientific phenomena, and is able to argue for his faith by way of them(!!) – and as for arguing for the Uloohiyyah of Allaah, which is the

essence of the Qur'aan – then that is given less importance(!!). By Allaah, what a great distance between the two!!

May the prayers and peace be upon Allaah's Messenger and whosoever follows in his way till the affair is established.